ARTICLES
to bee inquired of,

In the Dioceſan Viſitation, of the moſt
Reuerend Father in GOD, *Toby*, Matthew.
by the prouidence of GOD L. Archbiſhop of *Yorke*, Primate of *England*, and Metropolitane.

Begun and continued in the yeeres *of our* LORD GOD 1622. *and* 1623. And in the 17. yeere of his Graces Tranſlation.

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The tenor of the Oath to be ministred to the Churchwardens and *Sworne-men*.

YOV and euery of you ſhall ſweare by Almighty God, that (all affection and reſpect ſet aſide) vpon due & deliberate conſideration of theſe Articles giuen in charge, you ſhall make a true, full and particular anſwer in writing, to the ſame Articles and euery of them, preſenting all and ſinguler offences, and offenders therein mentioned: wherein you ſhall deale faithfully, and vprightly, as before God. So helpe you God in Ieſus Chriſt.

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Articles to be inquired of, by the Church-wardens and Sworne-men in the ſaid viſitation of the Lord Archbiſhop of *Yorke*. Anno Dom. 1623.

For the Clergie.

Nprimis, Whether your Parſon, Vicar, Curate, or Miniſter be a Preacher of Gods Word, and a maintainer and furtherer of Religion now eſtabliſhed by publike authority within this Realme of *England*, or no?

2 *Item*, Whether hee doe in his Sermons, Lectures, & other exerciſes, moue the people to ioyne with him in Prayer for the Kings Maieſtie, the Noble Prince *Charles*, *Fredericke* the Prince Elector Palatine, the Lady *Elizabeth* his wife, and their Royall iſſue; with addition of ſuch ſtile and title as of right doth appertaine to his Maieſtie, and whether any, ſince the 25. of September 1605. haue refuſed, or willingly omitted, or neglected ſo to doe?

3 *Item* Whether he be a Preacher lawfully admitted, and by what authority? And whether your Miniſter or Church-wardens haue, ſince the time aforeſaid, ſuffered any man to preach in your Church, but ſuch as haue firſt ſhewed their licenſes to preach, either from the Lord Archbiſhop of *Yorke*, or Biſhop of the Dioceſſe, where hee dwelleth, or one of the Vniuerſities, vnder their Seale?

4 *Item*, Whether he be painfull & diligent in preaching, as alſo in Catechizing the youth of your Pariſh, vpon Sun-

dayes & Holydaies, according to his Maieſties late directions in that behalfe ſignified and regiſtred in the Conſiſtory office at *Yorke?* And how many Sermons hath your Parſon, Vicar, or Miniſter preached in his owne Church within this yeere laſt paſt? And if he be not a Preacher, how many Sermons by his procurement or otherwiſe haue there been preached this laſt yeere, and by whom? And whether were they that preached the ſame, licenced or no, and by whome?

5 *Item*, Whether any lectures bee read, or Exerciſes vſed within your Pariſh, either publikely in the Church, or priuatly in any houſe by any not licenſed as aforeſaid: or being licenced, doe refuſe to conforme themſelues to the Lawes, Ordinances, and Rites Eccleſiaſticall of the Church of *England?* And whether any ſuch ſo reading or exerciſing, doe teach or profeſſe any doctrine of Innouation, inclyning to Papiſtry, Browniſm, or any other Hereſie or Schiſmaticall error, whereby themſelues or others may be drawne from their true obedience in cauſes Eccleſiaſticall?

6 *Item*, Whether your Miniſter not being a Preacher, doe euery Sunday, when there is no Sermon, reade ſome part of the Homilies ſet forth and appointed by publike authority?

7 *Item*, Whether your Common Prayer and Sacraments be by your Miniſter in your Church or Chappell, diſtinctly and reuerently adminiſtred and read, as is preſcribed in or by the booke of Common Prayer, without any innouation or omiſsion, and at due and conuenient houres? And whether doth your Miniſter ſo celebrating the ſame, vſually weare the Surpleſſe while ſt hee is ſaying the publike Prayers, and miniſtring the Sacraments? And if he be a graduate, whether doth he alſo vpon his Surpleſſe weare ſuch a Hood, as is agreeable to his degree, and ſuch decent apparell, as by the late Conſtitutions are appointed?

8 *Item*, Whether doth your Miniſter in the adminiſtration of the Sacrament of Baptiſme, vſe the ſigne of the Croſſe, according to the Booke of Common Prayer? And whether hath hee deferred or refuſed to baptize any Infant being in dan-

danger of death, hauing notice of the weakneſſe thereof? And whether in his default hath any dyed without Baptiſme?

9 *Item*, Whether hath your Parſon, Vicar or Curate admitted any to the holy Communion, or to be God-father or God-mother at Baptiſme, being a perſon excõmunicate, any known or notorious offenders, any not inſtructed in the principles of Religion, or any to the Cõmunion which then were not of your Pariſh? And whether hath he ſo often and at ſuch times adminiſtred the ſame, as euery Pariſhioner may receiue the ſame at the leaſt euery yeere thrice, wherof once at Eaſter, as by the Booke of Common Prayer is appointed?

10 *Item*, Whether hath he admitted any excõmunicate perſon to be God-father or God-mother, or any which hath not receiued the holy Communion?

11 *Item*, Whether hath he churched any woman after the birth of her child begotten in Inceſt, Adultery, Fornication, or married any woman ſo begotten with child, without publike confeſsion of their faults at their churching or marriages in the preſence of the Congregation, vpon ſome Sabbath or Feſtiuall day at morning Prayer time, leauing their further puniſhment to the Ordinary, or other competent Iudge?

12 *Item*, Whether hath your Parſon, Vicar, or Curate, ſince the 25. of Sept. 1605. celebrated Matrimony without licence granted by ſuch as haue Epiſcopal authority, except the banes of Matrimony were formerly publiſhed three Sundaies or holydayes in the time of diuine ſeruice, in the Pariſh Church or Chappell where the ſaid parties dwelt and at any other time then betweene the houres of eight and twelue of the clocke in the fore-noon, or in any other place, then in the Church or Chappell, where one of the parties dwelt? And whether without conſent of Parents, or other Gouernours?

13 *Item*, Whether hath your Parſon, Vicar or Curate, moe Benefices or Eccleſiaſticall promotions then one, and what be their names, and where is he moſt reſiant? And if hee haue more, how is hee qualified and diſpenſed withall to hold the ſame? And how doth he ſupply his abſence, whether by a

Curate or Minister licenced to preach, or not? And if he bee, then by whom is hee licenced? And what distribution doth he make thereby to the poore, where he is not resident?

14 *Item*, Whether doth your Minister or Curate serue any more Cures then one; and if so, then what other Cure doth he serue?

15 *Item*, Whether doth your Parson, Vicar or Curate, according to an act of Parliament in that behalfe made, call vpon and require the people of his Parish to solemnize and keepe holy the Fift day of Nouember, and that day to come to the Church to ioyne in Prayers and thanksgiuing for the happy deliuerance of his Maiesty, the Queene, Prince, and States of Parliament from the most traiterous and bloudy intended massare by Gunpowder? and whether doe the people of your parish accordingly repaire to the Church, or doe any refuse or neglect so to do? present their names & Sur-names.

16 *Item*, Whether doth he carefully visit the sicke of his Parish, by exhorting and ministring vnto them, as by the Booke of Common Prayer is appointed. And whether doth he attend the buriall of the dead, by meeting the Corpes at the Church-stile, and so accompany the same to the Church or Graue, saying or singing such places of Scripture as are appointed by the sayd Booke?

17 *Item*, Whether is your Minister suspected or defamed to haue obtained his Benefice by Symonie, or reputed to bee an incontinent person, or keepeth any woman in his house suspected of incontinency, or giuen to excessiue drinking; or a common gamester or player at Dice, or doth keepe or suffer to be kept any Ale-house in his parsonage, or Vicarage-house, or faulty in any other crime punishable by the Ecclesiasticall censures, whereby he is offensiue to his Ministerie and calling?

18 *Item*, Whether your Minister, Church-wardens and others, for the retaining of the circuit of your Parish by perambulations, as hath been prescribed, doe vse the same without superstition, or popish Ceremonie?

19 *Item*,

19 *Item*, Whether doth your Parſon or Vicar maintaine and keepe in due reparations the manſion-houſes and other Edifices belonging to their Eccleſiaſticall liuings, without ſuffering them to fall into ruine and decay?

20 *Item*, Whether doth your Miniſter euery Sunday, according to the Booke of Common Prayer, make knowne to the people what Holydayes and faſting dayes are in the week following?

21 *Item*, Whether doth your Miniſter being a Preacher, offer quiet and temperate conference to Popiſh Recuſants: and endeuour diligently to reclaime them from their errors? And whether they or any of them refuſe ſuch conference offered vnto them by your ſaid Miniſter, or other Preacher, and what be their names and ſurnames?

22 *Item*, Whether any Biſhop, Chancellor, Arch-deacon, Commiſſary, Officiall, or other Iudge or Officer Eccleſiaſticall, for any compoſition, agreement or payment of any ſum of money, haue ſuppreſſed and concealed the excommunication or other Eccleſiaſticall cenſure, of or againſt any Popiſh recuſant or other offender? And what ſumme of money or other conſideration hath beene promiſed or receiued in that behalfe to your knowledge, or as you haue heard reported?

23 *Item*, Whether doth your Miniſter euery halfe yeere once denounce in your Pariſh, all ſuch Pariſhioners as doe remaine excommunicate and ſeeke not to bee abſolued? And how long hath any excommunicate perſon continued vnder the cenſure thereof, and admitted into the Church without a Certificate of his abſolution from the Ordinary?

24 *Item*, Whether hath your Miniſter publikely in your Pariſh Church or Chappell once euery yeere read ouer the Conſtitutions and Canons Eccleſiaſticall, agreed vpon by the Clergie of both Prouinces, *Anno Domini* 1603. according to his Maieſties commandement?

For the Laity.

25 *Item*, Whether you haue in your Pariſh Church or Chappell all things neceſſary and requiſite for Common Prayer, and adminiſtration of the Sacraments: As the Booke of Common Prayer with the new Kalender: The Engliſh Bible of the new Tranſlation in the largeſt volume: Two Pſalters: Two bookes of Homilies: A decent Baptiſtery or Font: A Table of the 10. Commandements: A conuenient ſeat for the Miniſter to read ſeruice in: A comely and decent Pulpit with Cloth and Cuſhion for the ſame: A comely Communion Table, with a faire linnen cloth to lay vpon the ſame, and ſome couering of ſilke, or other decent ſtuffe for the cleane keeping thereof: A fayre and comely Communion cup of ſiluer, with a ſiluer couer, ſuch as may ſerue for miniſtration of the holy Communion: A decent large Surpleſſe with ſleeues: A Cheſt or box for the poore: And the ſayd booke of Conſtitutions and Canons Eccleſiaſtical?

26 *Item*, Whether the body of your Church and Chappell, with the Chancell be well and ſufficiently repaired, and kept without prophanation or abuſe any way? And if decayed or prophaned, through whoſe default? And whether your bels and ſtals in the ſame be well maintained, your Churchyard wel walled or fenced, and decently kept? and if the ſame in any part be decayed, through whoſe default?

27 *Item*, Whether any Almes-houſe, Hoſpitall, Schoole or Spittell within your Pariſh be well and godly vſed, according to the foundation and true intent of the Founders thereof? And whether any penſion or ſtipend due to any of them be detained, and by whome?

28 *Item*, Whether the Baptiſtery or Font bee remoued from the vſuall place; or whether any perſons leauing the vſe thereof, doe baptize children in baſons or other veſſels not vſed in the Church, or whether any children be baptized or chriſtened in priuate houſes, otherwiſe then in caſes of neceſ-

ſity,

ſitie, and by a lawfull Miniſter: and if yea, then whoſe children were they, and by whom were they baptized? And whether ſuch ſo baptized, were afterwards brought to the Church for further manifeſtation and approbation thereof, according to the Booke of Common Prayer?

29 *Item*, Whether are there any perſon or perſons inhabiting or ſoiourning within your Pariſh or Chappelrie, that be notorious Recuſants, or which negligently or ſeldome come to your Church or Chappell, vpon Sabbaths or Feſtiual daies, and who be they, and what be their names and ſurnames, and with whō haue they ſoiourned, & how long haue they ſo continued, & of what eſtate, age, condition or degree they are of, & whether there be any within your ſaid pariſh or chappelry, aboue the age of 16. yeeres, which doe not yeerely communicate thriſe at the leaſt, wherof once at Eaſter, & who be they?

30 *Item*, Whether are there any reſiant within our pariſh, who haue beene conuicted of Recuſancie, which haue conformed themſelues, & not receiued the Sacrament of the Lords Supper within one whole yeere after the conformitie, and for how many yeeres haue they not receiued the ſame, and what be their names and ſurnames?

31 *Item*, Whether are there within your pariſh any Popiſh Recuſants, of bold, inſolent, & offenſiue behauiour, which preſume to ſeduce and withdraw others, either in or of their owne families or elſewhere, from the true Religion now eſtabliſhed, or from due obedience to his Maieſtie; or which make ſpeciall choiſe of Recuſants to be their ſeruants?

32 *Item*, Whether doe your Miniſter, Church-wardens, Queſt-men and Aſſiſtants yeerely within fortie daies after Eaſter exhibite to the Biſhop or his Chancellour, according to the 112. Canon, the names and ſurnames of all the Pariſhioners as well men as women, which being of the age of 16. yeeres, receiued not the Communion at Eaſter before.

33 *Item*, Whether the youth of your pariſh do diligently repaire to your Church or Chappell vpon Sabbaths, and Holydaies to be Catechized. And if not in whoſe default, Canō 59.

34 *Item*, Whether any doe go out of the Church or Chappell, or doe vse talking, walking, or sleeping, or any other vnseemely offence, or other vnreuerend behauiour in the time of publike Prayer, Preaching, celebration of the Sacrament, or catechizing? and who are they?

35 *Item*, Whether there bee any which priuately or publikely by speech, or otherwise depraue any part of the true Religion established within this Realme, or the Ministers or Professors thereof: or whether any Lectures, conuenticles, or priuate exercises be read or vsed within your Parish either in the Church, or in any house? And whether any such Reader doe teach any doctrine of Innouation, to with-draw the people from their due obedience to the ordinances of the Church set forth by publike authoritie, or to cause them to forbeare to participate in Prayers, or Sacraments with our Church?

36 *Item*, Whether haue you any Schoole-master, who teacheth either publikely or priuately within your said Parish or Chappelrie, not being lawfully licensed thereunto by writing vnder seale, and how long hath he there taught? And whether doth he teach the Booke intituled, *God and the King*, according to his Maiesties Proclamation?

37 *Item*, Whether any within your Parish or Chappelry doe suffer to eat, drinke, play, iangle, or talke in their house or yard? Or any Butcher or Tradesman their shop-windowes to be kept open to sell meate, drinke, or wares on Sundaies in time of morning and euening Prayers, Sermons, Lectures, or Catechizing: or any that labour or worke on the Sabbaths, or other commanded Festiuall daies, to the hinderance of Prayers, Sermons, or other godly exercises?

38 *Item*, Whether any within your Parish doe chide, brawle, quarrell, or fight within your Church or Church-yard, what are their names and surnames, and who bee the same? And whether any of them haue drawne any weapon there, with purpose to strike with the same?

39 *Item*, Whether are there within your said parish or chap-

chappelrie, any Rush-bearing, Bull-baitings, Beare-baitings, May-games, Morice-dances, Ales, or any such like prophane pastimes or assemblies on the Sabbath, to the hinderance of Prayers, Sermons, or other godly exercises?

40 *Item*, Whether there be any within your parish of turbulent conuersation, behauing themselues rudely or disorderly in your Church or Chappell, or which by vntimely ringing of Bells, by walking, talking, or otherwise haue hindered the Minister or Preacher?

41 *Item*, Whether bee there any within your parish or chappelrie, that vse to ring the Bells superstitiously vpon any abrogated Holy-daies, or the Eauens thereof? And whether is the Passing Bell tolled when any Christian bodie is sicke and like to die, as it ought to be? And after the death of any, whether there be any superstitious ringing, superstitious burning of candles ouer the corse in the day time, after it bee light: Or praying for the dead at crosses, or places where crosses haue beene, in the way to the Church, or any other superstitious vse of crosses, with towels, palmes, met wands, or other memories of Idolatries at burialls, or superstitiously doe goe on Pilgrimages, or any places dedicated to our Lady, or any Saints, or otherwise?

42 *Item*, Whether are you prouided of a Parchment Booke, in which haue beene and are written the names of all children, men, and women baptized, married, or buried within your parish contained in your former Register Booke, and since the beginning of the Reigne of the late Queene *Elizabeth*? And whether the day and yeere of euery christning, wedding, and buriall, which haue beene in your parish, hath beene duely written in the booke? And whether you haue a sure coffer, with three lockes and keyes for the safe custodie thereof? And whether are the names of all such so christned, married, or buried, transmitted yeerely within this Diocesse, to the Lord Arch-bishop or his Chancellor, to be preserued in the Registrie of the said Lord Arch-bishop, according to the seuentieth Canon and Constitution Ecclesiasticall?

 43 *Item*,

43 *Item*, Whether is there placed by your Register, two tables, containing the seuerall rates and sums of all fees due to the Iudge and other Officers of your Court, one in the vsual place or Consistorie where the Court is kept, and the other in his Regestrie in such sort, as euery man may come to view the same without difficultie? And whether your Chancellour, Arch-deacon, or any other Officer or Minister, doe exact or extort any greater fees or sums of money, then in the said Tables are contained and if so, let the same be expressed?

44 *Item*, Whether are there, or haue beene since his Maiesties most happy reigne ouer this Kingdome, within your Parish or Chappelrie any incestuous persons, adulterers or fornicators? Or since the 25. of *September* 1605. any Vsurers, Drunkards, Swearers, or any other who are vehemently suspected or defamed of any such crime, and who be they?

45 *Item*, Whether within your Parish or Chappelrie are there, or haue beene since his Maiesties so happie reigne, any persons hauing two wiues, or any women two husbands, or any married within the degrees forbidden, or without Banes three seuerall Sundayes or Holidaies first published, without lawfull licence thereunto by such as haue Episcopall authoritie, or any who haue had carnall knowledge together before their marriage, or that are vehemently suspected thereof, and who they be?

46 *Item*, Whether any within your Parish or Chappelry, not being licenced or dispenced with all, as aforesaid, haue beene married within the time by law prohibited, that is to say, betweene Aduent Sunday, and the 13. day of *Ianuary*, being *Hillarie* day, or betweene *Septuagesima* Sunday, and the Sunday next after Easter, or betweene the Sunday next before the Ascension day, and Trinitie Sunday next ensuing? let their names be expressed, as well of the Minister so marrying any, as of the parties so married.

47 *Item*, Whether haue any beene priuately married together within your Parish, by any vnknowne Priest or Minister, or any who haue not procured their children to bee publikely

likely baptized in your said Church or Chappel, according to Booke of Common Prayer, and who they be?

48 *Item*, Whether any within your Parish or Chappelry haue harboured any women begotten with child forth of lawfull Matrimony, & haue suffered them to depart away vnpunished? Or any who do harbor or relieue any obstinate Recusants or excommunicated persons, and what, and how many Recusants or persons excommunicate bee there within your said Parish or Chappelrie, and how long haue they so remained, and for what causes they were so excommunicate?

49 *Item*, Whether any of your Parish doe refuse to contribute towards the reparations of your Church or Chappel, or towards the prouision of any necessary ornaments therein, or that refuse to pay your Curate or Parish Clerke his wages, or other vsuall duties, and who they be?

50 *Item*, Whether the Church-wardens and Side-men be chosen according to the 89. and 90. Canons; and during their time, haue faithfully and dutifully discharged their office, and at or before their going out of the same, made a iust account of their receits and proceedings to the vse of the Church? And whether any part of your Church stocke, or any other thing giuen to any godly publike vse be deliuered to any, or otherwise imployed, then appertaineth?

51 *Item*, Whether your Parish Clerke be dutifull and diligent in attending the Minister, and of sufficiency to discharge his place or not?

52 *Item*, Whether any within your Parish or Chappelrie, doe occupy or intermeddle with the goods or cattels of any deceased person whatsoeuer, whose will, if any such be not lawfully approued, or dying Intestate, the Administration thereof not lawfully granted, and who they be?

53 *Item*, Whether your Arch-deacon, his Officiall or Depie, or any other exercising Ecclesiasticall Iurisdiction, within this Dioceese in places exempt or not exempt, other then the Chancellor of the said Dioceese, especially since the 25. of *September* 1605. haue taken vpon them to grant any

licence to marriages within your parish? And how many licenses haue beene so granted, and what be the names of them that haue beene married by vertue of any such licence, and by what Minister haue the same beene celebrated?

54 *Item*, Whether the said Arch-deacon or others, as aforesaid, haue since the 25. day of *September* 1605. censured, or absolued any person or persons, which haue by law incurred the sentence of Excommunication *ipso facto*, either for solemnizing or being present at any marriages, the banes not asked, nor any lawfull licence obtained, or for fighting, quarrelling, or brawling, or drawing any weapon with purpose to strike in any Church or Church-yard?

55 *Item*, Whether the said Arch-deacon or others, as aforesaid, haue since the said 25. day of *September* 1605. granted any admissions for Curates, licences for Schoole-masters or Parish Clerkes, sequestrations of vacant Benefices, by their supposed authoritie, and how many, and to whom, and what be their names?

56 *Item*, Whether haue they, or any of them, commuted any corporall punishment for any sum of money, and what be their names whose punishment haue beene commuted, for what offence, by whom, and for what summe of money, and how hath the said money beene imployed?

57 And lastly, Whether is there within your said Parish or Chappelrie, any offendour or offendours in any other crime against the said Canons and Constitutions, and other Lawes Ecclesiasticall, not expresly contained in any of these Articles, whose reformation may bee had by Ecclesiasticall authoritie, and who, and what the same are?

FINIS.